March 29, 1955

The LUTHERAN WITNESS

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"Peter's Repentance," Ary Scheffer

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

THE KING GOES FORTH

A King goes forth a cross to bear,
A cruel crown of thorns to wear,
His holy, precious blood to shed,
In bitter grief to bow His head.

The King goes forth to bear the cross,
The Lord of all to suffer loss,
The Son of God — past mortal ken —
To meet the mockery of men.

For us this glorious work was done;
For us He hath salvation won.
These shameful woes He came to bear
That we may in His glory share.

Our God a prisoner must be
That we from bondage might be free.
Widespread His arms the cross does hold
That they may all mankind enfold.

The living Lord doth deign to die
That dying men might live thereby;
The third day He will rise again
To justify all fallen men.

To our Redeemer now we say:
"Thy love shall be our hope alway.
Thy love shall reign within our heart.
Thy love doth joy and peace impart.

"Thy love in hymns of praise we'll sing
And own Thee our eternal King.
For this Thy love, our God and Lord,
Be now and evermore adored!"

SIEGBERT W. BECKER

River Forest, Ill.

TWO QUESTIONS

Two statements in "The Lord, Thy God, Careth," February 1 WITNESS, struck me: (1) "He [man] dies exactly when God wills that he should die." (2) "[God] decides where each individual shall live." I am wondering whether these statements are not too inclusive. Concerning the first one, I am mindful of suicide. It is hard for me to conclude that a suicide dies exactly at the time when God wills it. God permits it; however, I do not feel He wills it. When individuals take things into their own hands, the undersigned concludes that God permits, but does not will such ends.

The second quotation also makes me think of exceptions, of children running away from home against the wise advice of their parents; of persons in a hide-out for gangsters. These are not ordinary events; yet if we say that God "decides where each individual shall live," must we not include these exceptions also? I cannot do this. They are permitted, allowed by God, but I hardly think they are decided by the holy and just Father in heaven.

Kansas B.

Answer: It must be admitted that the two statements to which you refer involve difficult problems relative to God's foreknowledge, rule of the universe, man's responsibility, and the distinction between the dispensing and permissive providence of God.

According to Ps. 31:15; Job 7:1; 14:5; Ps. 90:3; Heb. 9:27, and other passages, the span of each individual's life has been predetermined by God. No one can leave this world one minute sooner than the moment fixed by God. In the case of murder or suicide, God permits, but does not sanction the way a life is terminated. If an attempted suicide fails, that is because God wants the person to live longer and has frustrated the evil act. If the suicide dies, God permitted this (and foreknew it) for reasons we cannot explain. The believer, however, retains the comforting assurance that God will preserve his life until the time He has set to call him home. Consider in this connection what I wrote under "Relation of Providence to Evil and Sin and the Biblical Answer."

No. 2. See Acts 17:26. It is certainly in accordance with God's decree that you and I were born and live in the U. S. A. instead of in Russia or China. We had no choice in that. We might, of course, get the notion to emigrate to Russia. God might permit us to do that, or He could prevent it. Why He would do it in one case, but not in another, we do not know.

In regard to both questions, we have to consider, on the one hand, God's providence, foreknowledge, and His dealings with sinners; on the other, in all matters pertaining to this life (but not his conversion), man has a free will and moral responsibility. God does not will sin, but permits it and takes it into account in His dealings with man. What shall we say about the age-old question: Why did God permit Adam and Eve to fall into sin? We could raise many more questions that we could not answer satisfactorily.

Please bear in mind that the WITNESS article was intended to give comfort and a feeling of security to the Christian reader who lives by this creed: "My times are in Thy hand" (Ps. 31:15). As for the ungodly who want to be themselves the captains of their lives, the Bible has a different story to tell. It offers no comfort to the suicide and the wayward, but maintains that their death, and the preceding evil, is a just punishment of God.

St. Louis, Mo. J. M. WEIDENSCHILLING

THE WELL

Seven years ago a Bible class opened my eyes to see Old Testament history in a new light. Beginning with Genesis and continuing verse by verse, our pastor showed us so many more applications of Old Testament Scripture to our daily living than he ever could have in just the weekly sermon, that the Old Testament became alive for me. I now see the Bible as a vast storehouse of Good Th waiting to be opened.

We cannot live either well or lon dry places without water. In the E we have the Well Himself who s "If any man thirst, let him come u Me and drink." Will we become pensers of Living Water or will we like those referred to in Jer. 2:13, ' My people have committed two e they have forsaken Me, the Fountai Living Waters, and hewed them out terns, broken cisterns that can hold water." Without realizing it, the w while singing "How Dry I Am" is suf ing from more than one type of th As someone has said, "They are tryin drown their troubles only to find their troubles can swim."

If we have no organized Bible cl let's begin one. Let's stop cheating c selves by taking time for everything but not for seeking the treasures of Word. What are we "busy" with?

Portage, Wis. MRS. R. N. ANDERSE

✠

THE COVER

Ary Scheffer, 1795—1858, was a Du painter who lived in France. Because his choice of subjects and his sentim Scheffer was classed as a leader of Romantic movement, but technically was a conventional painter. The last years of his life he devoted largely to ligious subjects, of which the best kn are *Temptation of Christ* (Louv *Christ Weeping over Jerusalem* (M seilles), *Christus Consolator* (Amst dam), and *Peter's Repentance* (Met politan, New York City).

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"And They Crucified Him"

COURTESY, THE METROPOLITAN MUSEUM OF ART

Theodor Bayerman's, "Christ Expiring on the Cross"

What is the meaning of Good Friday? This question must have filled the hearts of hundreds on that day when it was pitch-dark. Earth quaked. Graves opened. The veil of the Temple was rent from top to bottom. Today we, too, have reason to ask: What is the meaning this day?

Standing in the shadow of Christ's cross, St. Matthew tells the world the meaning of Good Friday: *"And they crucified Him."* These words are like a telegram, brief, pointed, weighted.

"And"

In the English language *and* is a co-ordinating conjunction, joining equal elements in a sentence. But what tremendous significance this little word has when it is followed by the words ". . . they crucified Him"! *And* joins prophecy and fulfillment. Hardly had man fallen into sin when God promised that He would send a Savior. Throughout the Old Testament period, God repeated this promise through the mouth of His prophets. Century after century men lived and died in the hope that God would redeem His people from their sins.

In the day of fulfillment St. Matthew writes: "And they crucified Him." The promises of God given to be faithful in the Old Testament were all fulfilled in Christ. God is faithful. What a boon to our faith is this word *And!* It assures us that God will fulfill every promise He has given us.

This word *and* is important also because it helps us to understand Jesus Christ aright. Except for the sentence *"And they crucified Him"* Jesus would be remembered today only as another Plato, a Socrates, or an Aristotle, a great teacher, one who benefited only those of His own age. But, thank God, Matthew says: "And they crucified Him." Jesus is above all else the world's Savior.

"They"

"*They* crucified Him." But who are *they*? First of all, *they* are the Romans. They crucified Him. The Jews were right in saying: "It is not lawful for us to put any man to death." That power belonged to Rome alone. When Pilate gave his consent that Jesus should be crucified, he became guilty of a crime that time will never erase. He can wash his hands a thousand times, and they will still be stained with innocent blood. He and the nation which he represented crucified Christ.

But they are not alone in their guilt. Christ's own countrymen crucified Him. They were the ones who passed the sentence: "He is guilty of death." They were the ones who stood before the judgment seat of Pontius Pilate crying for His blood.

St. Peter made no mistake when he said: "Jesus of Nazareth, a man approved of God among you by signs and wonders, Him ye have taken and by wicked hands have crucified and slain." History will never forget that *they* crucified Him.

They crucified Him? *We* crucified Him. If it is true that Christ Jesus came into the world to save sinners, then we had a bigger part in His death than we often like to admit even to ourselves. With our daily sins in thought, word, and deed, and our countless neglects of duty, we nailed Christ to the cross. Penitently we stand next to the publican in the Temple and plead: "God, be merciful to me, a sinner!"

They crucified Him? *God* crucified His Son. The prime mover in the death of Christ was God Himself. "God . . . *gave* His only-begotten Son." The cross of Christ is the meeting place of the sin of man and the mercy of God. The death of Christ was God's way of restoring mankind to fellowship with Himself.

By HENRY J. EGGOLD, JR.
Dean, Concordia Seminary, Springfield, Ill.

"Crucified"

"And they *crucified* Him." Crucifixion was of all deaths the most shameful. We can understand why the two malefactors were crucified. They were receiving the due reward of their own deeds, as one of them was frank enough to admit.

But why should Jesus be crucified? It was not for His own sins that He groaned upon the tree. He was holy, innocent, undefiled, and separate from sinners.

The question persists: Why did Jesus die? Seven hundred years before the birth of Christ, Isaiah knew the answer to that question, for he wrote: "He was wounded for our transgressions." By our own sin we brought upon ourselves the just punishment of death, but Jesus died for us the death we deserved.

Because He suffered in our place as our Substitute, we have the assurance that we are now at peace with God through our Lord Jesus. There is now no condemnation to them that are in Christ. When our sins rise up to trouble us and when our consciences alarm us, we in repentance and faith can turn to the Cross of our Lord Jesus Christ and know assuredly that "the blood of Jesus Christ, His Son, cleanseth us from all sin."

"Him"

"They crucified *Him*." Thank God that it was He who died on Calvary's cross! For if it had been any other, and although he had died a thousand deaths, he still would not have been able to atone for our sins.

But St. Matthew says: "They crucified *Him*." Jesus was no mere man. He was the Only-Begotten of the Father, full of grace and truth, God of God, Light of Light, Very God of Very God, who was in the bosom of His Father from all eternity. Yet in His own supreme love, He, the Son of God, came into this world, became our Brother, and became obedient unto death, even the death of the cross. Having no sins of His own for which to die, He could take upon Himself the sin of the world.

But one thing remains: that you and I in faith accept Christ, who was crucified for us, as our Savior, joining the poet in saying:

Drawn to the Cross, which Thou hast blessed
With healing gifts for souls distressed,
To find in Thee my life, my rest,
Christ Crucified, I come.

PILATE'S SOLILOQUY

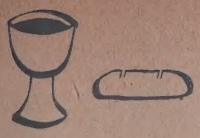
"I Washed My Hands"

By M. J. ROSCHKE
St. Louis, Mo.

"Pilate Washing His Hands"
Rembrandt

COURTESY, THE METROPOLITAN MUSEUM OF A

I never thought I would regret
The day when Caesar chose to let
Me rule this stiff-necked, stubborn race
Of Jews. They claim some special grace
From their Jehovah, who decreed
That they should bear some royal seed
Who in some future time would come
To free them from the yoke of Rome.
This notion makes them hard to rule,
And he who tries it is a fool.
At least it's plain as plain can be
That they can make a fool of me.
Alas! I've lived to rue the day;
Somehow I seldom have my way
In ruling this rebellious breed.
They break my firmness like a reed,
And when I try a show of power,
They for a moment seem to cower
In meekness at my stern display;
Yet shortly they will have their way.
While laughing up their sleeves, they bow,
But they do not forget their vow
That alien rulers always lose
When we forget that they are Jews.
I think Augustus was too mild;
He spared the rod and spoiled the child.
'Tis said, of course, that he was wise,
That he knew how to patronize
The Jews with graciousness and tact.
However that may be, the fact
Remains that his benignity
Has made no sinecure for me.
In devious ways they work their will;
Though conquered, they're unconquered still.
It sometimes seems we do not dare
Our regal power to declare,
Not even by most subtle signs;
These people read between the lines
And plainly see that we offend
When no such meaning we intend.
By shabby tricks and irksome laws
Perhaps I gave these Jews some cause
To take the joy from my career.
They know I'm weak and insincere;
I temporize. When to my gain,
I close an eye, too, now and then.
They know that they can gain their end
By hinting I'm not Caesar's friend.
A cryptic hint, an outright threat,
Like thumbscrews, seldom fails to get
Results that satisfy these Jews.
They drive so hard I can't refuse.
If I had kept my record clear,
Unblemished, I would have no fear
To face this mob and to be firm,
But, as it is, they make me squirm.
I dislike wrong; I know what's right,
But lack the courage for the fight
That on my verdict would ensue
If I declined their will to do.
This harmless Nazarene, I know,
Is guileless as the driven snow.
I'd more than gladly spare his life
If but to please my anxious wife,
Who told me of a dream she had
That filled her soul with pain and dread.
And Herod cut my plans athwart
By shuttling Jesus to my court.
My other scheme — that also failed
When angrily the shouts prevailed
That set the vile Barabbas free
And for this Christ decreed the tree.
All hopes now dashed, all efforts spent,
I cannot save the innocent.
How long this day will trouble me
Is something I cannot foresee.
But if the annals should report
My efforts and my last resort,
I hope that History understands
I did my best. I washed my hands.



"The True Body and Blood"

By ARTHUR CARL PIEPKORN

In our preparation for the reception of the Sacrament of the Altar on Maundy Thursday, many of us will meditate on the Sixth Chief Part of the Small Catechism. If through repeated use these familiar phrases have become trite and time-worn for some of us, it may help us to recover some of the sharp and shiny newness that they once had if in what follows we let the other Lutheran Symbols — the Large Catechism, the Augsburg Confession and its Apology, the Smalcald Articles and the Formula of Concord — answer the questions which Dr. Martin Luther poses in the Small Catechism.

What Is the Sacrament of the Altar?

In the Holy Communion the bread and wine are the true body and blood of Christ. With all of historic Christendom we affirm that Our Lord is bodily present in the Holy Eucharist. Just as in Christ two distinct, unchanged natures are inseparably united, so in the Holy Supper the natural bread and the true natural body of Christ are present together here upon earth in the appointed administration of the Sacrament. Because of this sacramental union the bread and wine are truly the body and the blood of Christ. Yet we do not hold that the body and blood of Christ are locally confined in the consecrated bread or are otherwise permanently united therewith apart from the use of the Holy Sacrament.

Every communicant — worthy and unworthy — receives the body and the blood of Christ with the bread and the wine, not only spiritually by faith, but also with the mouth of the body. At the same time we speak of the presence of the living Christ, knowing that death no longer has dominion over Him (Rom. 6:9). While we do not adore the elements or the visible appearances or forms of the consecrated bread and wine, no one except an Arian heretic can and will deny that Christ Himself, true God and true man, who is truly and essentially present in the Holy Eucharist, should be adored in spirit and in truth in the true use of the Holy Communion.

We do not *understand* how the sacramental union takes place, but we base our *faith* in the true presence of the body and blood of Christ on the truthfulness and the almighty power of Him who is the true, almighty God, our Lord and Savior Jesus Christ. It is possible and very easy for Christ, as One who is present, to impart His true body and blood in the Holy Eucharist. For the one body of Christ is not bound to the tangible kind of presence that He used when He went about in the days of His flesh. He can also be present in an intangible fashion, penetrating all creatures wherever He pleases, just as — to make an imperfect comparison — light and heat are in air, water, glass, and the like. Thus He is present in the Holy Eucharist in the same fashion as when He rose from the closed tomb and when He passed through closed doors.

Where Is This Written?

The Words of Institution — recorded in the Gospels according to SS. Matthew, Mark, and Luke, and in St. Paul's First Letter to the Corinthians — are the whole foundation of what we believe about the Sacrament of the Altar, our whole defense and protection against all past errors and all future deceptions. The words "Given and shed for you" declare that the Sacrament is the body and the blood of Christ and that it is ours as a treasure and a gift. The Word in Holy Communion is the promise of the forgiveness of sins. Although the work of redemption is accomplished and the forgiveness of sins has been acquired on the cross, it cannot come to us in any other way than through the Word; but by the Word the entire Gospel and the Third Article of the Creed are embodied in the Sacrament of the Altar and presented to us.

The Words of Institution are to be understood as they read, in their plain sense. They are words of the eternal Truth and Wisdom itself, words of the sublime Majesty at whose feet all creatures should fall, words of our Creator and Redeemer spoken when He was just beginning His bitter suffering and death for our sins. His original words, though spoken 19 centuries ago, are still effective; they are what makes the Sacrament, not the merits or recitation or work of the celebrant, nor the eating and drinking or faith of the communicants.

What Is the Benefit of Such Eating and Drinking?

In the Sacrament we receive from Christ's mouth, forgiveness of sins. Forgiveness of sins means both that God forgives us and that we forgive, bear with, and help one another. Forgiveness of sins in this Sacrament contains and brings with it the grace of God. It contains and brings with it the Holy Ghost with all His gifts. It contains and brings with it protection and shelter and power against death and the devil and all misfortune. The gift of the Holy Ghost follows the forgiveness of sins and daily cleanses and sweeps out the sins that remain and renders us pure and holy.

The Holy Communion is a Sacrament of the New Testament. What is offered in the New Testament is offered here. The Sacrament of the Altar bears no lying testimony; it is as sure and certain as if God by a new miracle declared from heaven that it is His will to grant forgiveness.

Through the Sacrament of the Altar we find comfort for our tortured consciences and learn to believe God and to expect of Him all that is good. We remember the benefits of Christ and receive them by faith so that they make us alive. We receive the assurance that we are incorporated into and joined with Christ and washed in His blood.

This Sacrament is a food of the soul that nourishes and strengthens the new man. It is daily pasture and sustenance. It is a refreshment of our faith in the battle of life. It is a consolation for overburdened hearts, a treasure from heaven, a precious antidote against the poison of weakness. It is an altogether wholesome and comforting medicine.

The Holy Eucharist, as the name implies, is not only a Sacrament; it is a sacrifice as well. For after faith has encouraged our tormented consciences, we perceive from what terrors we have been freed, and we give fervent thanks for the benefit and Passion of Christ. Thus we use the ceremony itself to the praise of God, to show our gratitude and to testify that we hold in high esteem the gifts of God. In this way the Holy Communion — by reason of our prayers, our supplications, our thanksgivings, and the worship we offer — becomes our reasonable sacrifice of praise, our Eucharist.

How Can Bodily Eating and Drinking Do Such Great Things?

It is not the mere performance of the rite nor the mere reception of the body and the blood of Christ that accomplishes the divinely ordained purpose. We must use the Holy Communion in such a way that faith is added to believe the promises which it offers and sets forth.

(Continued on page 10)

Your SYNOD

THE PRESIDENT

Recently the LUTHERAN WITNESS printed the District Convention Calendar. The first of these conventions will be held immediately after Easter and the last in late October.

Originally Synod itself met annually. After a few years, God had blessed it with such growth in membership that a division into Districts was clearly indicated. Four Districts were formed: the Northern, the Eastern, the Western, and the Central. Hence the Western and the Central Districts have celebrated and the Eastern District will celebrate hundredth anniversaries. There is no longer a Northern District. This has been divided into a number of Districts.

Further Districts Formed

During the hundred years since the first division into Districts took place, Synod has found it wise and in the interest of greater efficiency to effect further divisions. Today we have 32 Districts in the United States and Canada. This accounts for the many conventions. Synod itself meets in convention every three years. During the two intervening years conventions of the Districts are held. This arrangement, made by our forefathers, has proved to be a good one. Some feel that Synod should hold a convention every two years and the Districts during the intervening year.

To keep the Districts in close touch with the work of Synod, our fathers established the regulation that Synod must be represented at the District conventions. Either the President or a Vice-President (or, as has happened when too many Districts crowded into the last week of June, someone whom the President appoints) is to attend the convention. He is to preach the opening sermon and during the sessions make reports of the work of Synod. Thus the Districts are kept in close contact with the work of the church at large: its missions both at home and in foreign fields; its programs of training future pastors, teachers, and missionaries; its programs of parish education; its system of support and pension; its need of growth in the stewardship of all of life; its financial situation and needs; its work among the men inducted into military service; its service to students at colleges and universities.

Study of Doctrine

From the beginning of Synod — and also its Districts — an emphasis has been placed on doctrinal essays and doctrinal discussions. These arrangements (and we should mention here also the regular pastoral conferences) under God have done much to preserve purity of doctrine in our Synod. Doctrinal unity has ever been the mighty force which kept the church united. In earlier years there was much more discussion of the doctrinal essays than is often the case today. Formerly the essayist presented theses, sentences, statements, and these would be thoroughly discussed. Essayists should bear this in mind. They should elicit discussion. Not merely the clergy, but also the lay delegates should take part in these discussions. Let us not permit the "streamlining" to curtail the important feature of doctrinal discussions.

Representation

Another excellent feature which our fathers introduced was that each congregation which has become a member of Synod is represented by two voting delegates, its pastor and a duly elected lay delegate. Thus a fine balance between clergy and laity is preserved. Ours is not a pastor-controlled nor a lay-controlled church body. Pastors and laymen work together. This holds true of all floor committees which serve the conventions. Of course, in all matters of doctrine the Word of God decides; in all other matters the majority.

Pastors of non-voting congregations, professors, Christian day school teachers, and candidates are advisory members of Synod and hence also advisory members at District conventions. They have the right to the floor, also to serve on committees, but they do not vote.

When delegates, whether voting or advisory, return to their congregations they are to carry the message of the convention to their fellow members. This report should be made not merely to the voters' assembly, but to the entire congregation. Only in that way will all our people be informed about the work of Synod and of their District. Without information there can be no interest. More, much more, can and should be done in this respect. Just think what it would mean if all our members were fully informed about the greatest and most important business on earth! How they would support "My Father's business" in Synod and District!

May God graciously and richly bless these important meetings.

JOHN W. BEHNKEN

BOARD OF APPEALS

One of the objects of Synod according to Article III of the Constitution is "the protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights." The Constitution also makes provision for expulsion of members "who act contrary to the confession laid down in Article II and to the conditions of membership laid down in Article IV or persist in an offensive conduct" (Article XIII). Individuals who believe that they have been excommunicated improperly may also appeal to Synod to review the action of the congregation.

When Synod was still a small body, it was possible to discuss such cases on the floor of conventions. Since this method did not prove satisfactory, Synod, in 1941, decided that henceforth all matters of this nature should be taken care of by Boards of Appeals in Districts and Synod. These Boards would have ample time to study the case, give a hearing to both sides, and carefully weigh the decision. Synod prescribes the following procedure:

If a pastor, for instance, is charged with acting contrary to the confession of Synod, the officers of the District deal with him. If their efforts are not successful, the President of the District presents the case to the District Board of Appeals by filing written charges. The accused has the opportunity to file a written reply to these charges. The Board provides for a hearing at which both parties are present, notifies both parties of its decision, and reports to the District. Either party may appeal to the District if error in procedure is claimed. If the claim is not sustained the District confirms the Board's action.

Any party affected by the action of the District has the right to appeal to Synod and exercises this right by sending a notice of appeal to the President of Synod, who satisfies himself that the District has completed action and then refers the case to Synod's Board of Appeals. The procedure is the same as in the District Board.

PAUL F. KOEHNEKE, Chairman

The Psalter

The Nails and the Dice

Psalm 22:16-18: "They pierced My ands and My feet. . . . They part My rments among them and cast lots on My vesture."

Almost a thousand years before the event, the Messiah, speaking rough the mouth of the Psalmist, retells His crucifixion — with all its ain, its horror, its shame. He feels e agony of the piercing nails as they ar through His flesh; He watches e callous, jeering soldiers as they row dice for His clothing.

We feel a sense of cold, helpless ge over the cruelty of the soldiers. e shudder at the brazen rolling of eir lots. The nails and the dice — w we loathe those symbols of the avior's death!

But we should not be too quick to ame the soldiers. We cannot view at death with detached horror.

For we are not mere spectators of at grim drama. We are participants it. We, with all our smug respect- bility, with all our virtue, our piety, r pride — we, singly and together, e to blame for the crime of Calvary.

We, who would not harm the least God's creatures, drove the nails rough the hands of God's Son. We, ho would not touch a pair of dice, mbled while Love was dying.

And, to compound our guilt, we e doing it still. Every sin that we mmit, every thoughtless word, very proud gesture, every impure ought, every selfish act — are the ils that tear the Savior's flesh, the ttling dice that flout His love.

The amazing lesson of Lent and oly Week, however, is that His love ill goes out — warm and saving and rong — to those who are driving the ils and who are casting the dice. ur scorn He rewards with grace. ur sins He removes with His blood.

To receive His pardon, to live by is power, all that we need is faith. aith in His atoning sacrifice for our n; faith that He lived and died as ur Substitute and rose again for our stification; faith that accepts Him th as its Author and its Object.

When the Spirit implants such ith in our hearts and makes it active love, then the hands that drove the ils and cast the dice cease from eir shameful task, and clasp in ayer — prayer to Him who bore the ing of death Himself that He might move death's sting from us.

THOMAS COATES

And Jesus Said

Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. MATTHEW 24:22

Here our Lord lifts for a minute the curtain separating us from the invisible world and the council chamber of God and grants us a glance at the divine government of affairs. Conditions in Palestine and in Jerusalem prior to the destruction of the capital city will be so frightful that if the forces of evil were permitted to rage as long as their immense power can last, nobody in that country and city would escape alive; all people, God's children included, would perish. But God is merciful; He does not permit the tide of woe to reach its greatest possible height. He has His elect in the afflicted population, and for their sakes He will guide events in such a way that the days of suffering are curtailed. We may here think, too, of spiritual tribulations and afflictions threatening to destroy the connection of the believers with Christ, the Savior. These troubles and temptations, too, will be so gigantic that if the days of their attack were not limited, everybody's faith would be destroyed.

Several important truths flash upon us. One is that God has His elect in this world, people whom He mercifully has chosen as His own. Who are they? They are those who in deep humility and live faith cling to Jesus Christ as their Redeemer and serve Him in gratitude and sincerity, though much imperfection remains.

Another truth, and a comforting one, is that God will not forsake His own. His elect may be few in number, and they may appear weak and feeble in comparison with the bullies whose loud voices are heard everywhere and who selfishly and proudly attempt to control their communities, but higher than those worldlings is He who directs events in the universe. Suffering will descend on God's children, too, and often their tears will flow freely. But their heavenly Father will shorten the period of affliction and in due time grant them relief and finally receive them into the heavenly mansions. In Palestine the believers escaped the horrors of the siege of Jerusalem by fleeing, before the war with Rome began, to a little town named Pella, where they dwelt in safety. It is an instance which shows how our great God cares for His own here in time and hereafter in eternity.

WILLIAM F. ARNDT

Baptism

Baptism doth . . . now save us.
1 PETER 3:21

A spiritually distressed woman told her pastor: "I just don't seem to be able to come to the assurance of my salvation."

"Whom are you doubting?" was the wise pastor's question. Soon the inquirer realized that she was doubting God.

God wants us to be sure of our salvation. Only then can we serve Him in confidence. We cannot love or serve a God about whom we are in doubt. In Baptism, God gives us "double assurance." There is the spoken word, and there is the visible act.

Martin Luther found Jerome Weller depressed in spirit, torn by soul conflict. Luther asked his friend, "Don't you know that you have been baptized?" By these consoling words Weller was, as he later confessed, comforted more than by many an entire sermon.

At the Walther League convention in Los Angeles in 1932 the writer heard an unforgettable address: "My Baptism — the Greatest Day of My Life." It was given by a girl who won the International Walther League oratorical contest. Her view of life and eternity was built on the fact of her Baptism. Baptism was to her the golden foundation of the temple of Christian faith and life.

The Mightiest Miracle

Christians should never cease to marvel at the majestic mercy of the Almighty revealed in Baptism. When children or adults are brought into the sanctuary to receive "the washing of regeneration and renewing of the Holy Ghost," the congregation should rejoice, as do the angels above. No mightier miracle can take place in all the world than that which is wrought in our presence when we witness this holy Sacrament. Within the heart of every member of the Christian assembly there should arise a thrill of gratitude, praise, and gladness for this magnificent mercy of our great God.

Jesus said: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." These "greater works" are the works through which the miracle of the new birth is wrought in a human being. That is why we prize and extol our Baptism.

C. W. BERNER

Editorials

Not to the Proud

Some people possess great wisdom regarding the natural world, literature, philosophy, the humanities, but too often they feel too proud and too wise to accept the teachings of the Bible. Some so-called wise people are not wise enough to accept Jesus as their Savior.

On the other hand, some of the world's greatest scholars are humble disciples of the Lord Jesus. There are outstanding statesmen, surgeons, historians, engineers, and scientists, even in this skeptical age, who accept and believe the truths of the Apostles' Creed.

It does not take great worldly wisdom to know what the Christian religion teaches regarding salvation. The condition for receiving the Gospel is lowliness of spirit and not loftiness and brilliance of intellect. Not all clever people are shut out from the Kingdom, although some shut themselves out; and not all simple folk are admitted, for it is not simple-mindedness but humility that God requires. He "giveth grace to the humble." A proud heart blocks the work of the Holy Spirit.

"Not Doing Their Job"?

A spokesman for religious, civic, and governmental leaders attending a seminar on "Spiritual Statesmanship, the Moral Standards of the Nation," asserted recently that churches and synagogs of the nation are "not doing their job" of reaching and training boys and girls spiritually, leaving the task to "unqualified" school teachers.

Has this man never heard of our Lutheran churches and those congregations which have a parochial school with teachers of superior quality?

Newspapers are quick to publicize attacks made against the proposal of aid for parochial schools, bus transportation for parochial school children, and religious training in public schools.

We regret that the spokesman of a group meeting for the purpose of raising our nation's moral standards by means of more effective religious education merely brings the pot to a brisk boil.

Besides paying taxes that other children may attend public schools, our Lutheran people provide and maintain their own school buildings, salary their teachers, and furnish all necessary equipment out of their pockets. Actually they are billed twice for education in their communities, and our Lutheran children derive no direct benefit from the school taxes their parents pay as long as the children attend a parish school. In assuming full responsibility for the total (soul, mind, and body!) education of our children, those of us who maintain Christian day schools save towns, counties, and states much money, which they are apparently reluctant to estimate and much less willing to acknowledge. We are making a vital contribution to "spiritual statesmanship." We are, in fact, lifting "the moral standards of the nation."

The Price of Sinning

"The wages of sin is death" — spiritual, physical, eter death. That's the pay we get for serving sin unless God's grace we sincerely repent and are converted, beli ing that "the gift of God is eternal life through Je Christ, our Lord." On the cross God's Son paid the wa of our sin in full, so that God could and does forgive a forget our sins.

Yet there is often a price we, too, must pay for sinn — sometimes pay our life long. How often we tend forget this truth in rash desire for the pleasures of moment!

Too late we find we must pay the bitter price of regr the unbeliever might salve his conscience into forgetting the believer will never forget. The price, perhaps, o crippled body, of ruined health, or of forfeited oppor nities for larger service in the church, where even Chr tians do not forget as graciously as God does, but will h our past actions speaking louder to them than our pres words.

And the price we may even make others pay for sinning! Tears, heartache for family and friends! The b on the family's good name — a hindrance in their w for the Lord! Our offense perhaps causing another stumble or stray!

Bitter, bitter price! Beware of having to pay it!

Yet how precious the price! God forgives and forg our sins, but in gracious wisdom does not let His child forget them. The price they pay is but part of His fathe chastening, "that we should not be condemned with world."

If you are paying the price of some grievous sin and who is not in one way or another? — then rebel n nor seek to cheat on your payments, but humbly acc the penalty, as did David, Paul, and others, to their bless and ours.

ERICH B. ALLWARDT, Editor
Central District News

Two by Two

Church members who assist their pastor by visiti homes for the purpose of calling on prospective memb often go two by two. This is a good plan and has advantages.

The testimony of two witnesses is more effective. Ea can supplement the work of the other in trying to rea different classes of minds; where one might fail, the oth could be ready with the right word. In going by tw workers can encourage each other if they should suf defeat in their efforts to invite men to receive the blessi of salvation. In difficult situations they can consult gether and make new plans. In all such situations t are more than twice one.

And when two workers have successfully accomplish their task, they will feel each other's warmth and gl of spiritual life and thank God together for His aid accomplishing their mission.

Loose Leaves

A True Story

To encourage those who might be rather timid in aking a substantial financial pledge to the Lord, one of e members of Redeemer Congregation, Louisville, Ky., vealed the following figures from his own personal perience.

In November, 1949, he pledged ten per cent of his in- me of $200 a month. The following January his salary as raised to $250. He continued to pledge ten per cent ar after year, and God blessed him visibly with the fol- ving raises: November, 1952, $300; July, 1953, $325; nuary, 1954, $350; July, 1954, $400. He gathered more urage and pledged eleven per cent in Redeemer's Sealed edge Service on November 21, and on November 30 his lary was raised to $450, retroactive to November 1, 1954. ir Lord says, "Give and it shall be given to you," Luke 38; "God loveth a cheerful giver," 2 Cor. 9:7.

Yes, you can take God at His word. He does not always less us with salary raises, but His promise is: "Give, and shall be given unto you; good measure, pressed down d shaken together and running over, shall men give into ur bosom." God always keeps His promises. Pray for ith to dare great things for Christ. — *Central District ews.*

The Scriptures for ME

The Scriptures are for me. Through them God Himself peaks directly and personally to *me* . . . as directly and personally as though I were the only mortal in His esence. And, of course, that is the experience of any an or woman who will open the Bible and let the Scrip- tres speak to him. The marvel of what we call the inspira- on of the Word is that in and through that Word God peaks to our own time and to our own personal condition. or though the holy men who were moved to transmit the Vord of God to us lived in times and under conditions r different in externalities from this atomic age, their ndamental needs were the same as ours, and the answer God to their needs is the same yesterday and today nd forever.

God wants to speak to *you* . . . directly and personally *you* . . . today . . . through His Word. That is what ou should tell yourself when you take up that Word to ead it. And as you read, you may well ask yourself, What is God saying to *me* in this message?" In that Word God of grace confronts *you,* a sinner. He reveals your n to you. That aspect of the Word we call *Law.* And He ffers and imparts to you the forgiveness of sin, abundant fe, and eternal salvation. That aspect of the Word we all *Gospel.* Through that Word the same Spirit who reathed into the original message breathes into your soul. he Spirit calls you by the Gospel. He speaks to your pecial needs and circumstances, speaks to you in words hat are spirit and that are life. That is what makes the Vord a *living* Word, a life-giving Word. Through that Vord the living God seeks *you* . . . long before you ever hink of seeking Him. — *The Lutheran Standard.*

What's the Answer?

Question: What is meant by "intinction," and what stand does our church take concerning it?

Answer: Intinction is the practice of breaking or dipping the consecrated Communion wafer into the wine and giving both elements to the communicant at the same time by means of a spoon. This is done in the Eastern church. In some Protestant denominations the minister merely dips the wafer into the wine and gives it to the communicant.

The Lutheran Church has neither sanctioned, nor does it employ, this method of distribution of the Holy Supper. Why this departure from the original method? Is it done in the interest of hygiene, as was the introduction of individual cups? Then the first method is a failure unless a separate spoon is used for each guest. As for the second method, we can conceive of nothing but great difficulty for a pastor if he moistened the very thin wafer in wine and gave it to the individual. How could he do so without dripping or having pieces of the wafer fall away?

Whether or not the Lord of the church acknowledges intinction as proper we leave to Him. Perhaps we would have to admit that bread and wine are still being distributed and that the words of consecration are still being spoken; hence the basic elements of the Sacrament are present. Nevertheless, it is an unwarranted tampering with the Sacrament. The wine is not being drunk. No church should even think of introducing intinction.

Question: Our congregation is considering woman suffrage. It is said that some of the churches of the Missouri Synod have it. What is the official stand of our church?

Answer: Synod has always considered the holding of voting membership as well as the preaching of women in our churches as being contrary to the Scriptures. This position has not changed.

The Scripture passages which pertain to this matter are: 1 Cor. 14:34-36 and 1 Tim. 2:11-15, the latter being especially to the point. The First Letter to Timothy is a manual of church administration written by the Apostle Paul to the young minister who was caring for the church in Ephesus during his absence (ch. 3:14, 15). The Apostle emphasizes two reasons for not granting to woman the right to teach or to "usurp," that is, exercise authority over the man in church affairs. The first is that the man was the first to be created, while the woman was the first to be deceived into sin by Satan. That statement was inspired by the Holy Ghost and is not a human pronouncement. Furthermore, it was written about 35 years after Christ's ascension; hence it is definitely a part of early New Testament church polity.

Because of considerable demand, Synod at the Houston Convention resolved that a committee be appointed to restudy this matter and to report at the next convention. However, Synod also urges all congregations in the meantime "to continue the present practice in restricting the privileges of voting membership to qualified male communicants." We hope the committee will be able to report at the 1956 convention in St. Paul. O. E. S.

"Thou Fool"

An All Fools' Day Meditation

By CARL ALBERT GIESELER
Professor of Religion, Valparaiso University

As we have an "All Saints' Day" on November 1 in the liturgical calendar of the Christian year, so in our civil calendar April 1 is designated "All Fools' Day." It is a day of innocent jests and pranks. A wife may say to her husband, "You have a tear in your coat, where did you get that?" Or a husband may call his wife and say: "Someone is at the door to see you," and each time it will be "April Fool!" No harm is done. It does not mean that the person fooled is actually a fool.

We may draw some spiritual lessons from "All Fools' Day." In the Bible some people are called "fools" who are real fools. "The fool hath said in his heart, There is no God" (Psalm 14:1). "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise" (Prov. 12:15). In the book of Proverbs there are many Beatitudes in reverse, in which the wise and the fools, wisdom and foolishness, are contrasted.

In the Sermon on the Mount, it is true, the Savior says, "Whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22). But He is there speaking of someone who "is angry with his brother without a cause." It is therefore not always a sin to use the word "fool," when it is not used in anger, or when it is spoken in jest.

The Lord Himself describes the biggest fool in the parable of the rich man whose ground brought forth plentifully. "He thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:17-20.) This parable of the rich fool shows us: 1) Great wealth does not always bring satisfaction but rather anxiety. 2) The rich fool speaks of "*my* fruits, *my* goods, *my* barns," not realizing that all those blessings belong to God and that we are His stewards to whom we must give account according to our stewardship. 3) The rich fool thinks that he has many years to live and will live without cares and worries. He forgets that some day, possibly today, his soul will be required of him.

The parable reminds us of an old legend: A certain king became desperately ill and he knew that he would die. He said to his court fool: "I am going on a long journey." The fool asked, "Have you prepared for the journey? Is your baggage packed?" The king answered: "This is a trip for which I didn't make preparations." "Then," said the fool, "take this fool's cap. You deserve it more than I."

The Lord gives His own application to the parable He had told: "So is he that layeth up treasures for himself, and is not rich toward God." In the words of the popular saying, "you can't take it with you." Are you prepared for the last journey, or are you a fool? Seek first the kingdom of God and God's righteousness through the redemption of Christ, and all these things will be added unto you.

"TRUE BODY AND BLOOD"

(Continued from page 5)

The Sacrament of the Altar quires faith. Without faith it is in vain. When we receive the Lo body, our hearts must be firmly sured that God truly forgives us Christ's sake. And God — at the s time, by the Word and by the ri moves our hearts to believe an bring forth the faith that the Sa ment demands if we are to ob grace.

Who Then Receives Such Sacrament Worth

Fasting and prayer and things that are an external preparation we may well employ, so that our v bodies may bear themselves re ently toward the body and bloo Christ. At the same time the wor ness of the guests at this heave feast is altogether and alone the holy obedience and perfect merit Christ, not at all our own virtues inward or outward preparations.

Hence there is only one kind unworthy communicant, namely, who does not believe, concern whom it is written: "He who d not believe is already condemn (John 3:18). *No* true believer, as l as he retains living faith, howe weak it may be, receives the H Communion to his judgment, Christ instituted the Sacrament es cially for Christians weak in faith a yet penitent, for the consolation a strengthening of their weak faith. true believer, merely because he imperfect in his outward life, *can* r ceive this Sacrament to his judgme

The scruples about our unfitn and our unworthiness that assail are born of our fallen nature and o corrupted reason. We should look l upon ourselves and more upon t Word and the lips of Christ. T advice St. Hilary of Poitiers gave ce turies ago is still good: "If anyone h not committed the kind of sin f which he can rightly be put out the congregation and esteemed as Christian, he ought not to stay aw from the Sacrament, lest he depri himself of life."

Thus we cannot receive the Sa rament too often nor provide ou selves and our fellow Christians wi too many opportunities to receive t grace that it imparts. For Christ say "As often as ye do it," because H wishes to have the Sacrament fre not limited to special times. He wou say by these words: "I institute Passover or Supper for you whic you shall enjoy not only once a yea but often, when and where you wi according to everyone's opportuni or need, bound to no place or a pointed time."

ORGOTTEN ANYTHING?

any of you have made wills. you forgotten the Lord in your Have you said: "I'd like to give for the work of the Lord's king- but I can't afford it now"? After ord has taken you to His heav- kingdom, you will not need your ly goods. Why don't you put the in your will and let some of your ly savings work for Him after are gone? It's the only way of g it with you. Jesus said: "Lay up for yourselves treasures upon . . . but lay up for yourselves ures in heaven."

he Lord Remembered You

he Lord has remembered you. ave you life, He has preserved from harm and danger, He called into His kingdom through the el of Christ and has kept you in aith. To your dying day He will forget you. He has promised: a woman forget her . . . child? they may forget, yet will I not t thee" (Is. 49:15). The dying on the cross had but one plea: d, remember me when Thou est into Thy kingdom." No doubt, is your plea, too.

When the Israelites were going the Land of Promise, a land flow- with milk and honey, God gave one last warning: "Beware lest forget the Lord, Thy God." Here plead: "Take care that you do not et the Lord in your will." Make ppointment with a reputable at- ey today. It will not hasten your h as some people foolishly believe. act, it should give you a greater e of mind. It will cost less than think and will be worth more it costs.

his form will give your attorney proper legal titles:

I give and bequeath to The Lu- an Church — Missouri Synod (a Mis- i corporation), and to its assigns, the of Dollars ($).

I give and bequeath to The Lu- an Church — Missouri Synod (a Mis- i corporation), and to its assigns, sum of Dollars ($), e disbursed for the benefit of (here e object), or for some other purpose e determined by said Synod.

I give, bequeath, and devise to The eran Church — Missouri Synod (a ouri corporation), and to its assigns ver, the following property, to wit: e name and specify property to be eyed to Synod), such property to be osed of by said Synod, or in any ner utilized, for (here name object), or some other use determined by said od

f anyone is eager to have addi- al information, he may write: rles E. Groerich, Assistant Treas- r, Lutheran Building, 210 N. adway, St. Louis 2, Mo.

Armed Services Offering

Mother's Day — May 8

DEAR FELLOW CHRISTIAN:

On February 8 of this year the House of Representatives voted to extend the draft for another four years. It is expected that most of the young men of our country who are of draft age will serve in the Armed Forces in the near future. Almost every member of our Synod will have a son, daughter, or relative in uniform.

As their brothers and sisters in faith, you and I have a great responsibility toward these young people. Many of them are away from the immediate influence of their families and home churches for the first time in their lives. Loneliness, homesickness, temptations surround them on every hand. Thrown suddenly upon their own resources, they need Word and Sacrament to keep them with Christ and to strengthen them.

A soldier recently wrote: "If the people back home only knew how much it means to us to receive the devotional literature and other materials from our Armed Services Commission each month, they would give much more, I'm sure, than is necessary to carry on this work. We need all the help we can get out here to keep us faithful to the Savior."

Another wrote: "I can't put into words what your *Loyalty — Christ and Country* does for me and how much it helps me in my daily life. I can only thank God that my Church has not forgotten me. I hope you will always have my correct address so that *Loyalty* and the other material will reach me each month. It means everything to me."

The 32,000 members of our church now in the service need our help urgently and are most grateful for it!

We have another compelling responsibility. It is estimated that in five years 80 per cent of the male population of our country will have seen service. Large numbers of them need, or will need, medical care as a result of their war-time service. We owe a special debt to these men who fought for us — many of whom are members of our church — and now lie in veterans hospitals throughout our country.

One of these veterans recently voiced this sentiment: "Some of the men lie here, apparently forgotten by their denominations. You probably can't imagine what it means to me to get mail from our church's Armed Services Commission each month and to have a pastor of our Synod call on me, bringing me the comforting words of my Savior, Jesus Christ, and giving me Holy Communion. It gives me great courage."

On Cantate Sunday, May 8 (Mother's Day), you and I will be given an opportunity to help our fellow members in uniform and our hospitalized veterans. On that Sunday an offering will be received in our congregations to enable Synod's Armed Services Commission to continue its ministry — through chaplains — through contact pastors and hospital pastors — through Lutheran service and parish centers — through Christian literature.

May the Lord move everyone of us to give liberally for this endeavor. Your generous contribution will enable our Synod to continue its soul-conserving and soul-saving ministry in the Armed Forces.

May God graciously grant that our church may continue to be "With Them Always."

Yours in Christ,

J. W. Behnken

President, The Lutheran Church — Missouri Synod

Religious NEWS

The Church The World The Nation

Rev. Armand E. Mueller, President of the Southern California District for nearly seven years, resigned in February upon his physician's advice. During Pastor Mueller's presidency the District grew from 85 congregations to 128; from 20,342 communicants to more than 32,000; from a $79,000 budget to $260,000 for 1955. After a month's leave of absence, he will resume his parish ministry at First Lutheran Church of Van Nuys.

Rev. Victor L. Behnken, pastor of Immanuel Church, Orange, former First Vice-President of the District, succeeds Pastor Mueller as District President.

First Immanuel, "The Medical Center Lutheran Church" of Chicago, on February 13 through adult confirmation received members of six nationalities and two races: American, Irish, English, German, Hungarian, and Polish, and four Negroes — one a native of Jamaica. "The unusual combination of people," Pastor Ralph L. Moellering writes, "brought together in our church at one time is also a visible testimony to the universal appeal of the Christian Gospel and its power to overcome the barriers that separate people."

In the class were two industrial workers; a contractor; students of medicine, dentistry, architecture, and electronics; a graduate nurse; two high school students; two housewives; and an elderly widow. "From many walks of life Christ calls His followers. They learn to worship and work together in the Christian church," the pastor commented.

More than 150 children attend the mission interracial Sunday school, which has enrolled Negroes, Mexicans, Puerto Ricans, and almost every conceivable combination of nations. Students from Concordia Teachers College in River Forest assist with the teaching. Members of the Missionary Activities Group at CTC have helped with the Teen-Ager Club, which offers a spiritual and social program for neighborhood youth. Students in the Chicago Medical Center have taught health classes for the benefit of people living in the depressed areas. More than 20 children have been baptized in the last five months. With the arrival early in February of Samuel L. Hoard as student assistant, the church has had an interracial ministry.

Six nationalities and two races in confirmation class, First Immanuel, Chicago

Dr. William F. Arndt's book *Bible Difficulties,* which Concordia Publishing House is now reprinting for the sixth time, has been translated into the Chinese national language by Daniel Chu and revised by H. Y. Wang of Hong Kong, who are not members of the Missouri Synod. The Chinese translation was published by the Lutheran Missions Literature Society (an organization of various Lutheran churches in Hong Kong with which the Missouri Synod mission in the crown colony is not affiliated) in December, 1954.

LUTHERAN WITNESS business managers from 22 Districts met March 4 as guests of Concordia Publishing House, St. Louis. The WITNESS is now issued in 350,000 copies every two weeks. The conference planned to work toward a goal of 400,000 to 500,000 subscriptions for next year.

After a preview of the new C. P. H. film "Work of Our Hands," the group discussed problems of securing and handling subscriptions. C. P. H. will soon install a new electronic system to speed up the entering of changes of address and new subscriptions.

Conference speakers from the C. P. H. staff were O. A. Dorn, general manager; Victor Behrmann, subscription manager; George Thomas, advertising manager; Melvin Brauch, office manager; from the WITNESS staff: Dr. L. F. Blankenbuehler, editor; and Rev. Martin W. Mueller, assistant to the editor.

District representatives were Chas. D. Wohltjen, Atlantic; Rev. Charles Cline, California and Nevada; Mrs. Paul C. Lange, Central; Harry J. and Mrs. Flesner, Central Illinois; R. R. Hawk, Colorado; M. C. Gagern, Eastern; Herman Wilz, English; John C. Fisher, Florida-Georgia; W. H. mar, Iowa West; Rev. K. J. Karsen, Kansas; Rev. G. M. Krach, M igan; Paul C. Albrecht, Minn Rev. Daniel J. Ondov, Montana; Walz, North Dakota; Rev. E Kirschenmann, Northern Nebr Rev. Fred Rotermund, North consin; Otto M. Krey, Oklahoma; H. H. Erdman, Ontario; F. W. Dr Southeastern; Rev. Arthur J. Be dorf, South Wisconsin; Henr Lohrmann, Texas; and Rev. M Schaefer, Western.

The Architectural Forum of cember, 1954, ran a six-page a with illustrations of Architect Saarinen's design for Concordia ior College, which Synod will start to build at Fort Wayne.

Mr. and Mrs. Adam Ehling q observed their 73d wedding ann sary on November 20, 1954. He she is 93. They are membe St. John's Church, Rev. Henr Abram, pastor, Monroeville, Inc their eight children, six daughter a son, Charles, with whom the pa

FORT WAYNE JOURNAL G

Mr. and Mrs. Adam Ehling, married 73

live on Route 2, south of Monroe are living. The couple's 70 direc scendants are planning, God wi to celebrate the Ehlings' 75th niversary in 1956.

Mrs. Ehling, the former Cath Britzius, was a year old when parents came from Germany to in Ohio. When she was 12, the fa moved to Monroeville. The 80 farm of his father has been Mr. ing's home for almost his entire time. Since 1875 he has lived i house which his father built.

The day after their weddin 1881, Mrs. Ehling recalled, butchered." The newlyweds

y with farm chores and had little ey. Hogs were selling for three s a pound. Eggs were seven cents ozen. The Fort Wayne *Journal ette,* which ran a feature article the Ehlings, commented: "The ple found little time for activities y from the farm, except for at- lance at the Flat Rock Lutheran rch and some of its functions."

Mr. and Mrs. Carl Denker, mem- s of St. John's Church, Wagner, Dak., since 1904, celebrated their wedding anniversary January 29. . Denker, born in Germany, re- ly celebrated his 90th birthday. He is the oldest resident of Wagner. A voting member of St. John's longer than anyone else, he still is very active and rarely misses a service," his pastor, Rev. Ronald R. Zehnder, reports.

and Mrs. Carl Denker

While Mrs. Denker is in good health, she has impaired on and hearing. The son with om the parents live, two daughters, another son who lives near Wag- are all members of St. John's. Of r six other children, three live in ifornia, and one each in Indiana, a, and Oregon.

At Concordia Publishing House uilding-expansion and air-condi- ing program, which has been ap- ved by the Boards of Directors of . H. and of Synod, will soon get er way. Contractors have been gnated for the construction proj- which will add a fourth floor to the ory built in 1925. The additional r, covering 23,474 square feet, will used for offices. A new elevator be installed, and a new entrance le on the courtway on Jefferson . The offset press department, store, and the present office areas the first floor will be air condi- ed. Enlarged electrical systems other long-needed fundamental nges will be made.

"One of the interesting factors in rapid growth is the fact that our ar volume of business today," nager O. A. Dorn stated, "is al- t twice that of 1950, when the new ory building was planned. Grati- g in our constant growth is the gnition that the many fine mater- produced by C. P. H. presenting 's Word are being distributed r more widely."

The late Rev. Theodore M. Wolf- , former President of the Iowa rict, bequeathed $1,000 to Re- mer Congregation at Ventura, a, to help liquidate the church's t.

Albert F. Heino, architect who planned Wessel Hall for Concordia Seminary, Springfield (see cover, February 15 WITNESS), died suddenly February 12. A communicant member of Faith Church (Rev. H. O. Goetz), Chicago, Mr. Heino was the architect for the Springfield Seminary and consultant to many congregations, especially in the English District of Synod.

He also designed the University Lutheran Chapel, located on the campus of his alma mater, the University of Illinois, Champaign. At the time of his death he was assisting Memorial Church and Student Center (Rev. W. J. Fields) with its enlargement program.

A 1955 Cessna four-seat airplane for use in Synod's missionary work in New Guinea is largely the gift of three Minnesota circuits which raised $9,000 for the single-engine 170-B model. The Lutheran Women's Missionary League contributed $3,500 to the fund.

The drive was spearheaded by Raymond Ritz, a farmer at Truman, Minn., who was a former joint-owner of a plane with Loren Wessel, now a lay member of the New Guinea mission staff. Both men are pilots. The Rev. H. H. Koppelmann, assistant secretary of Synod's Board of Foreign Missions, expressed gratitude for the necessary piece of equipment for the work in New Guinea. Since 1948, Synod's staff in that land has used planes of other missions, since only by air can our missionaries travel to their field. Now the staff will have its own plane, which will be delivered in May to the Mission Aviation Fellowship, Fullerton, Calif., an organization serving as the flying agent for Protestant missions in jungle areas.

Melvin Rushton of Carlinville, Ill., 29-year-old proprietor of a variety store and a recent convert to the church, wanted to share his newfound faith with others. He wrote the tract "Why Choose? ? ?" which he published and distributed at his own expense.

After he returned from service in the Armed Forces, he, his wife Ruth, daughter of the late Teacher Henry L. Persson of Carlinville, and their three children, drove from their home, which at that time was in Jerseyville, 35 miles, to worship at Zion Church, Carlinville. When the church opened a trailer mission in Jerseyville, Mr. Rushton became a member of the first instruction class conducted by Rev. Arthur Kaul at Jerseyville.

The tracts, "which move steadily," according to a report in the Southern Illinois District edition of the WITNESS, and *World-Wide Evangelist,* a monthly paper edited by Pastor Kaul, are prominently displayed in Mr. Rushton's store.

SUNDAY SCHOOL CHILDREN of the Church of St. John the Evangelist, Brooklyn, N. Y., collected pennies a long time to purchase the bronze corpus for the Churchyard Cross. Men of the parish built the cross and hutch, which was dedicated on Reformation Day.

"The church," Pastor Richard Klopf reports, "was built in 1883. Because of a shift in population it almost became necessary to abandon the work here. Formerly we were associated with St. John's Church of Glendale, Long Island, a daughter congregation. After we launched intensified programs of community and racial integration, the Lord opened new opportunities. A year ago we were privileged to organize a new congregation here, the newest Lutheran congregation in Brooklyn worshiping here in the oldest Lutheran church, which had been the mother church of Missouri Synod Lutheranism on Long Island. The 114-year-old charter is now held by the Glendale congregation, since the majority of members were worshiping there."

Richard Kuhnau, teacher of Trinity School, Portland, Oreg., for 51 years and organist for the church for half a century, resigned because of sickness the first of the year. For many years he directed two choirs, was active in the Sunday school, was secretary of the voters' assembly, and a member of the Board of Concordia College, Portland, where he also taught music after school hours.

Lydia Buenger Keller, believed to be one of the last surviving children of a Saxon founding father of Synod, died March 1, at the age of 97, in Riverdale, Ill., where she lived with a daughter. On March 4 she was buried in Concordia Lutheran Cemetery, Hammond, Ind. Rev. Otto Stahlke was her pastor.

Born November 4, 1857, she was the daughter of Rev. J. F. Buenger and the niece of Dr. C. F. W. Walther. Since 1930 she had been the widow of Rev. Carl Keller, who for many years was pastor in Strasburg, Ill. In her youth she attended Immanuel Academy, St. Louis, one of the first Lutheran high schools in the U. S.

CURRICULAR CHANGES IN SYNOD'S COLLEGES

The decision to authorize Concordia College, Fort Wayne, Ind., to recruit and to admit selected students for one more freshman college class in September, 1955, heads a list of important changes now under way in Synod's system of ministerial and teacher training.

In consultation with the board of control and the faculty of the Fort Wayne institution, the Board for Higher Education recently took this action to enable the school to operate its last academic year with a full program for both freshman and sophomore college students.

Students normally completing their course of study on the Fort Wayne campus in the spring of 1956 will follow the route of their predecessors to further professional study or to direct service to the church. Ministerial students graduating in 1956 will therefore join the ministerial graduates of the other preparatory schools in entering Concordia Senior College for their junior and senior college years, before entering the St. Louis seminary. Women teacher-training students who have finished their sophomore college year in the same spring are eligible for placement in the parish schools of Synod after further summer study at either the River Forest or the Seward teachers' college.

Students who enter Fort Wayne this fall will eventually transfer to other synodical campuses to continue their course of preparation for church service. Ministerial students who have finished their freshman college year at Fort Wayne will have the option of attending any of Synod's junior colleges for their sophomore year before entering Concordia Senior College in September, 1957. Women teacher-training students who enter Fort Wayne as college freshmen in September, 1955, will find it possible to transfer to one of Synod's teachers' colleges for their sophomore year. Such transfer students will have priority in housing reservations.

The impending end of Synod's oldest preparatory school and the transfer of its remaining students to other synodical campuses also means that the Fort Wayne institution must decline to accept the registration of experimental program students after the close of the 1955—1956 school year. Recent curricular modifications necessitated by the insertion of a two-year program into the middle of an existing program and authorized by the Chicago Convention as an auxiliary to the functional introduction and articulation of the senior college program into the total ministerial training program have been put into effect.

Since the days of the curriculum changes introduced after 1937, the approved ministerial training program comprises four years of the usual secondary school subjects, including four courses in the formal study of religion, three years each of the study of German and Latin, and one year of study of classical Greek, followed by the study of these three languages through the junior college.

The 1950 Milwaukee Convention established at Fort Wayne an experimental curriculum with a related college entrance requirement whereby entering students in the ministerial course were required to furnish among their prerequisites two years of high school Latin and two years of high school German or their reasonable equivalents. Under this program the study of Greek began in the freshman college year and concentrated on an early introduction to the Greek of the New Testament.

Upon recommendation of its Curriculum Commission and in consultation with the presidents of Synod's 14 colleges and seminaries, the Board for Higher Education recently authorized the preparatory colleges to adjust the ministerial curriculum to approximate the college entrance requirements of the experimental program developed at Fort Wayne. When the colleges have completed these curricular adjustments, students may choose the full recommended course of study, may enter at appropriate levels in their secondary program, or may enter at the freshman college level, provided they can offer a high school record showing an adequate distribution of secondary subjects, post-confirmation course work in religion, and the necessary foreign language entrance units.

In consultation with the Curriculum Commission of the Board for Higher Education, the faculty of the St. Louis seminary has begun a study of the curricular modifications and innovations made necessary by the expected effective insertion of Concordia Senior College as an operating school in the fall of 1956.

With the availability of a new women's dormitory at Austin (the gift of the Texas District to Synod), nine of the Synod's ten preparatory schools and its two teachers' colleges will open their doors to qualified women teacher-training students for the 1955—1956 school year — the greatest number of synodical schools with the largest combined capacity for training teachers for the parish schools in Synod's history.

W. F. WOLBRECHT
Executive Secretary
Board for Higher Education

Deaths

William Louis Krengel (Janua 1895, Chicago, Ill., to November 3, Fort Dodge, Iowa), son of Henry Wilhelmina Strutzenberg Krengel; uated Concordia College, St. Paul, 1915, and Concordia Seminary, St. 1918.

He was ordained at Knierim, 1918, was pastor at Didsbury, Al Canada, 1918 to 1922, when he acc a call to St. John's Church near M N. Dak., and also served Trinity Ch Adrian, and Peace Church, Marion. on vacation last July, he suffered a attack. At the time of his death h been pastor at Marion for 32 years.

In 1918 he married Hilda Mey Churdan, Iowa. She died in 193 1941 he married Louise Paulso Marion. He is survived by his wif six children by his first marriage: West Fargo, N. Dak.; Mrs. W (Esther) Theiss, Fort Dodge, Iowa Rev. George, Bowen, Ill.; Mrs. Wi York, Jr., Los Angeles, Calif.; Rc Burlington, Wash.; and Rhoda, Minn olis, Minn.

Funeral services were conducted vember 8 in St. John's Church Marion). Rev. C. Mehl of Eller N. Dak., preached; Rev. H. Huber, O N. Dak., officiated; Rev. G. Michael, kinson, N. Dak., was the organist; the undersigned of La Moure, N. was in charge of the committal se

L. RUTHENBEC

Edward William Kuss (June 21, Town Line, Erie Co., N. Y., to De ber 20, 1954, New Orleans, La.), s Rev. Alexander and Anna Haeger graduated Concordia College, Wayne, 1889; Concordia Seminary, Louis, 1893.

A heart attack terminated his a ministry of 61 years in New Orlean his long life he served Carrollton N Mission, 1893—1894; Mount Zion Ch (Negro), 1894—1897; Zion Church, to 1935; Gloria Dei Church, one of missions he had helped to found, until his sudden death.

In 1900 he married Dorothea Ha winkel at Plato N. Y. He is survive his wife and by two daughters a son: Mrs. Don Carmouche, Mem Tenn.; Mrs. Frank Lemieux and Ar Kuss, both of New Orleans.

The undersigned, supply pasto Gloria Dei, officiated at the servic the funeral home and at the comm in the Garden of Memories. Rev. W. Streufert, President of the Soutl District, conducted the funeral ser at Gloria Dei.

E. RECK

August Carl Bode (July 17, 1 Nicollet County, Minn., to Decembe 1954, Orange, Calif.), son of Louis Mary Stolt Bode; graduated Conco College, Milwaukee, Wis., 1894, and C cordia Seminary, St. Louis, 1897.

He served St. Peter's, Easton, Mi 1897—1900; as traveling missionary St. Louis and Carlton Counties of Mi sota, organized ten congregations, to 1903; served as pastor and teache Immanuel, Brownton, Minn., 1903—1

istered to St. John's, Good Thunder, n., 1915—1923, where he was named he Hospital Board of Mankato and l the office of Circuit Visitor; and ed St. John's, Orange, Calif., 1923 to . He celebrated the 50th anniversary is ordination July 18, 1947.

He was preceded in death by his first , the former Bertha Lange of Nicol- County, Minn., and three of their dren. Three daughters survive: Miss a Bode, Orange; Mrs. Cornelia Syl- er, North Hollywood, Calif.; and . Eugene Heide, Yuma, Ariz. Ella f Bode, whom he married in 1939, l November 27, 1954.

At the funeral services in St. John's, nge, January 4, 1955, the undersigned ached, Rev. John H. Geisler officiated, sident Armand E. Mueller spoke on alf of the District, and Rev. Victor nken conducted the committal rice. W. C. GESCH

Henry F. Stichweh (February 4, 1899, esaw, Nebr., to January 2, 1955, Con- , Iowa), son of August and Caroline h Stichweh, graduated Concordia chers College, Seward, Nebr., 1920; ght for 35 years in Lutheran schools Zion, Canistota, S. Dak., 1921—1923; linsville, Ill., 1923—1926; Zion, Belle- e, Ill., 1926—1944; Plymouth, Nebr., 4—1948; Trinity, Conroy, Iowa, 1948 1955.

He is survived by his wife, the former etta Einspahr, whom he married at nda, Nebr., 1921, and by three daugh- s: Mrs. Fred Schneidereit, Brew- , Nebr.; Mrs. August Mommens, Gregor, Iowa; and Mrs. Harlan Maas, ith Amana, Iowa.

At the funeral service on January 6, 5, the undersigned preached, Visitor mens Schroeder officiated, President D. Oetting spoke on behalf of the a District East, and Rev. C. Thomas tz, Jr., conducted the committal serv- at the church cemetery, Conroy, a. H. H. KESPOHL

Henry G. Strasen (February 7, 1869, tertown, Wis., to January 20, 1955, e Earth, Minn.), son of Carl and Au- ta Mueller Strasen; attended Concor- College, Milwaukee, Wis., 1881—1885, Northwestern College, Watertown, s., 1885—1887; graduated Concordia inary, St. Louis, 1890.

He held pastorates at Janesville, nn,. 1890—1905, and Courtland, Minn., 5—1938. In addition to parish work he ght in the Christian day school at esville for 13 years. He retired from active ministry in 1938.

In 1892 he married Martha Wichman Freistadt, Wis. She died in 1943, six- n months after their golden wedding niversary. Five children survive: rgaret, Frieda, Rev. Bernard of Wart- g, Ill., Agnes, and Lydia.

Funeral services were held at Saint l's Church, Blue Earth, on Janu- 25. The undersigned preached the mon on Psalm 40:3. Rev. Ernest rxhausen read the committal service Waseca, Minn. ERHARD D. EIFERT

DEATH NOTICE

Victor Hilgendorf, a pretheological dent at St. John's College, Winfield, ns., was killed in an automobile acci- t December 22, 1954.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Sallach, Donald E., Trinity, Fairfax, S. Dak.; Immanuel, Butte, Nebr., by L. W. Myers, Feb. 27.

Schaeffer, Donald D., ordained, St. Matthew, Secaucus, N. J., by W. E. Reiser, Feb. 20; installed, St. John, Shell Lake; Memorial, Coomer, Wis., by Pres. L. H. Goetz, Feb. 27.

Commissioned:

Patschke, Arbie, St. Paul, Thorndale, Tex., by F. H. Stelzer, Feb. 20.

Wagner, William P., as missionary to New Guinea at Trinity, Greeley, Colo., by Leo. E. Rubel, Feb. 13.

PASTORS

Albrecht, Martin W., Christ the King, Racine, Wis., by Carl W. Knorr, Feb. 20.

Baumgartner, George, Trinity, Hope, N. Dak., by Willard C. Laatz, Feb. 6.

Braun, Harold, Immanuel, Lewiston, Feb. 6; Grace, Stockton, Minn., Feb. 13, by W. C. Lohrke.

Craft, Victor, First, Ventura, Calif., by Victor W. Neemeyer, Feb. 20.

Dickinson, M. S., Resurrection, Chicago, Ill., by Henry W. C. Luedke, Feb. 27.

Frederking, Martin, assistant, Hope, Chicago, Ill., by John A. Leimer, Dec. 5, 1954.

Hanser, Willard, Hope, Fond du Lac, Wis., by Ray Stry, Feb. 27.

Heimsoth, Norman W., Christ, Denver, Colo., by A. H. Schmid, Feb. 20.

Huberts, John W., Redeemer, Orchard Lake; Trinity, Farmington, Minn., by M. C. Meyer and C. H. Friedrich, Feb. 6.

Huxhold, Paul F., Golgotha, Chicago, Ill., by Herbert Kohn, Feb. 27.

Imme, Edward H., Calvary, Aberdeen, Wash., by W. F. Kellerman, Feb. 20.

Koepchen, Paul, St. Luke, Paterson, N. J., by Egbert J. Dunker, Feb. 13.

Leonard, L. G., Redeemer, Seymour, Ind., by W. H. Eifert, Feb. 20.

Otten, Henry, St. Paul, Emmetsburg, Iowa, by P. E. Ross, Feb. 27.

Ruff, Jack H., St. Michael, La Grange Park, Ill., by C. F. Dankworth, Feb. 20.

Russert, Luther E., Immanuel, Twin Falls, Idaho, by R. C. Muhly, Feb. 20.

Soeldner, O. Arnold, Mount Olive, Des Moines, Iowa, by Stratford Eynon, Feb. 20.

Spreckelsen, William von, Executive Secretary of the Florida-Georgia District in Trinity Church, Orlando, Fla., by Pres. C. F. Kellermann, Feb. 15.

Witte, Louis F., Messiah, Emporia, Kans., by William E. Fischer, Feb. 27.

TEACHERS

Installed:

Engebrecht, Richard, Trinity, Hicksville, L. I., N. Y., by E. A. Stammel, Feb. 13.

Fette, Cand. Armin E., St. Martini, Chicago, Ill., by George Klein, Feb. 13.

Krause, Victor, as associate professor, Concordia College, River Forest, Ill., by Pres. M. L. Koehneke, Feb. 20.

Nehrig, R. H., St. John, near Suring, Wis., by Otto W. Schreiber, Feb. 27.

Official Notice

Dr. Milton Kuolt, a former chaplain in the United States Navy, has resigned from the ministry of The Lutheran Church — Missouri Synod. — H. G. KLEINER, *President*, The English District.

Fiscal Conference

The 1955 Fiscal Conference of The Lutheran Church — Missouri Synod will be held on the campus of Concordia College, St. Paul, Minn., from Wednesday noon, July 13, to Wednesday noon, July 20, in connection with a general Visitors' conference. — W. C. BIRKNER, *Secretary*.

Notices

Anyone knowing of Synodical Conference Lutherans moving into the Littleton, Colo., area, please notify REV. LESLIE LUDWIG, 711 S. Sherman, Littleton, Colo.

Anyone knowing of Lutherans living in or near Owensboro, Ky. — where since February 6 Rev. V. Paul Heine has been conducting services for Lutheran Church of Our Redeemer at Y. W. C. A., 4th and Davis, 2:30 P. M., and Sunday school, 1:30 P. M., each Sunday — please contact ED. STUCKERT, 707 Glenn Court, Owensboro, Ky.

Warning

A man who claims membership in Calvary Lutheran Church, Flint, Mich., and who usually attempts to borrow money from ministers is not to be trusted. We have received reports of his activities from Michigan to California. — M. J. SCHLIEBE, *Pastor*, Calvary Lutheran Church, Flint, Mich.

Wanted

Baptismal font for small mission church. Will pay transportation. Write: MRS. WM. H. MORGAN, 20817 Parkside, Ferndale 20, Mich.

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Changes of Address

Pastors:

Boss, Walter G., 6 Spring St., South Hadley Falls, Mass.
Danker, William J., 306 N. Kensington Ave., La Grange, Ill.
Elbrecht, Paul G., 4212 46th St., Lubbock, Tex.
Foelber, Robert E., 2106 Lakeland, Madison, Wis.
Folkers, Chaplain (Capt.) Norman G., 813th Engr. Avn. Bn., APO 942, Seattle, Wash.
Gabram, Chaplain Gordon O., 96AAA Gun Battalion, APO 949, Seattle, Wash.
Gade, Edward, Jr., Gleason, Wis.
Goepfert, George, 15 103d St., Troy, N. Y.
Guelzow, Roy E., 1119 N. W. 15th St., Fort Lauderdale, Fla.
Harms, John, 816 Princeton Way, Livermore, Calif.
Heine, Theodore A., *em.*, 2014 N. 49th St., Milwaukee, Wis.
Janssen, Ihno A., Jr., 5535 Grayton Rd., Detroit 24, Mich.
Kreft, Gustav G., 506 Iowa St., Oswego, Kans.
Merklinger, Major Harold A., Office of Command, Chaplain (P) Hdqs., Eastern Command, Halifax, N. S.
Meyer, Richard Z., 1475 N. Chester, Pasadena 6, Calif.
Mickan, Eldor, 1226 Milam, Alice, Tex.
Mueller, William L., *em.*, 10860 S. Church St., Chicago 43, Ill.
Reichert, Charles A., 1108 E. 40th Ave., Spokane, Wash.
Reinisch, Richard, 5855 N. E. 29th Ave., Portland 11, Oreg.
Russert, Luther E., 414 Second, E., Twin Falls, Idaho
Schlicker, Haroid J., R. 1, Manito, Ill.
Schmidt, Dr. Warren H., *c. r. m.*, 7532 Quartz Ave., Canoga Park, Calif.
Schultz, Frank J., *em.*, Girard, Pa.
Sommerfeld, R., 3201 January, St. Louis 9, Mo.
Wild, William, 77-02 82d St., Glendale, Brooklyn 27, N. Y.
Witte, Louis F., 1102 Rural, Emporia, Kans.

Teacher:

Saeger, Lyle W., 2519 N. 81st St., Wauwatosa 13, Wis.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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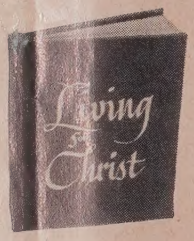

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